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Thesis

THE ORIGIN AND DEVELOPMENT OF THE SOCIAL INSTINCT

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biology
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BRIEF

I

The main feature of civilization is the evolution of society. It has been a change in the social nature of man. Various means were employed in causing this alteration. The most important factor in the development of man was association. This comingling of man with man was largely on account of prevailing conditions. As they came together from time to time, a process of amalgamation and culture took place. Means of communication were established. The thoughts and feelings of each other were exchanged. A degree of sociability resulted from this intercourse.

The change in human nature was first manifested in the physical organization. The adjustment of man to his surroundings altered his disposition. In order to preserve his life and fulfil his higher functioning powers, he pursued a plan of natural selection. This led to a development of the brain and nervous system. Intelligence counted for more than brute strength. The powers of reflection and calculation were aroused. In the study of the individual and the surrounding conditions, an interest was created in the development of the environment and the value of life. Progress in every department of life set in. The goal was human welfare. It involved self sacrifice for others and man became the ultimate end of every endeavor.

II

It is very difficult to secure conclusive evidence regarding the gregariousness of animals that existed in the past ages. So much contamination and alteration has taken place because of the change of conditions, that some have become extinct and others have changed in disposition. The majority of animals living in this day are gregarious.

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They desire companionship among their kind, and abhor solitary wandering or confinement.

Primitive man was found to be gregarious according to the remains that are picked up in habitable places on the earth, but do not indicate that he was socially inclined. The real question is, When did he begin to be sociable? Was it instinctive on his part, or a matter of calculation for expediency? The answers to this question are all mere conjecture. More likely the necessity of association for mere protection and livelihood was the cause of association among ancient peoples. Migration followed in pursuit of game and foodstuffs. The presence of destructive elements, wild beasts, and enemies of their own kind, bound them closer together for mutual protection. The tribe grew out of this unification.

III

The first permanent institution of mankind that was founded upon sociability was the family. The character of the the primitive family is a matter of speculation. Whether it grew out of promiscuity in marriage or pairing, is not definitely known. Most scholars admit that some state of promiscuity existed but was soon enveloped in the natural separation that came about in the offspring. The monogamous marriage seems to be the most universal, and other forms were exceptional on account of local conditions that effected them.

The family enlarged into the clan and the clan into the tribe. The various right and duties devolving on parentage regarding the families led to government vested in the father or mother as the case might have been. The increase of the family in size, and the continuous sub-dividing made the clan necessary for control and order. The clan invested certain

power and authority in some of their elders, in order to control the members. As various clans came together either by agreement for protection or by overcoming each other in battle, they eventually assumed tribal relations. The state followed shortly upon this amalgamation as the tribes became more powerful and more permanent in their locations.

Migration for various reasons seems to have been very prevalent among these ancient people. In their wanderings here and there, they developed in mutual relations among each other and fostered certain uplifting institutions, among which were religion, family life, and government. These reflected upon the people as a whole in producing a social condition in which life became very sacred and its cultivation of the supremest importance. Law and order were established. Altruism was developed as a cardinal factor in society. Man came to his greatest happiness in the society of his fellows. The end was love. 7

* THE ORIGIN AND DEVELOPMENT OF THE SOCIAL INSTINCT *

The historical development of mankind from its primordial infancy to its culmination in modern civilization is the growth and enlargement of its social faculties. Man, the chief factor in the life of the world, has undergone a process of evolution. It has been a change in the social nature of man. Thru various means the alteration has taken place. " Civilization," says Professor Giddings, " has been achieved thru innumerable minglings of peoples, mixtures of bloods, and blendings of traditions, by means of which the mental and physiological gains made by each group have been communicated to a thousand groups. There is no sufficient reason to doubt that the gains which converted the anthropoid into a man were made, and exchanged, and multiplied in a similar manner. In a word, those gains, so marvelous in the aggregate, so insignificant perhaps in itemized detail, were accumulated through a sociological process. Genetic and congregate groupings were combined, crossed, broken up, and again united, in endless variations of size and composition. At times small bands, dwelling long in secure, more or less isolated environments, and maintaining exclusiveness of association, developed distinctive traits. At other times such bands, driven together, as bands of animals and of savages are driven together now by changes in the distribution of food, or by floods, fire, or the movements of enemies, were massed in enormous aggregations." In such disturbances of life unstable variations quickly perished; stable, helpful variations were communicated from each center of origin to every horde and individual of the species.

Investigation of the evidences extant today in regard to the early history of mankind, has been handicapped by the lack of conclusive data. It is admitted that the best attainable is fragmentary and

interpolated with more or less modern thought and experience. However, all the remains of primitive men show that they lived as savage men do now, in groups. The ape-like ancestor of man also must have been a social animal. Is there any reason to suppose that between the social anthropoid and the social primitive man there was intercalated a pair of individual living out of social relations, and so far differing mentally and physically from all other creatures, that any society with them was impossible? If there is, it would be well to go back to the hypothesis of special creation; for the mental and physical differences that mark men off from other creatures are those that are created by social intercourse and without society they could not have had a natural genesis. Proofs are abundant that the natural food-supply conditioned social congregation among prehistoric men. Shell heaps like those of Tierra del Fuego left by early neolithic men are found " here and there all round the coasts of the world." Other physical conditions pointing to the fact of primitive man's sociability could be ascertained if we knew exactly in what geological period he first appeared. Yet, as it is, these scattered remains strewn here and there in habitable places on the earth, directly or indirectly, indicate that a certain mutuality existed between men as they lived in these periods of the world's history.

The particular evidences manifesting in themselves the necessity of congregated efforts have every indication that they are the product of sociability in man from the beginning. The first development of sociability was the introduction of a means of communication. Speech as we know it today is the product of men in social relations. It doubtless had its beginning in mere signs and gestures as pointed out by Tylor, and this means, in the course of time, grew into language with articulations of a tribal accent. The comingling of various tribes from different parts of the land in their intercommunication, refined and adapted the language

to their needs. The ability to converse led to toleration and consideration. Association followed at once upon this innovation to promote the best interests of the tribe. They assumed definite outline in proportion as the rules and laws were made in consequence of speech making. The integrity of the tribe was thus sustained thru the more intense possibility of individual intercommunication of ideas and feelings.

Thru the development of speech, man has been marked off from the animal world. The ability to communicate his feelings and individual desires to his fellow beings has been the greatest factor to promote sociability. From the moment that the hominine species began to practice speech, however feebly, however awkwardly, it began to develop a human nature. The term "human nature" has been misinterpreted because of its perverted meaning gained from long association with economic motives and individualism. When rightly understood, human nature is not the unsocial, egoistic nature. Self-interest is not the distinctly human trait; it is the primordial animal trait, which man, an animal after all, still possesses and must cultivate if he would continue to live. Human nature is the pre-eminently social nature. Its primary factor is consciousness of kind that is more inclusive, more discriminating, more varied in its colouring, than any consciousness of kind that is found among lower animals. This particular qualification has assumed such distinctive traits and positive attitudes in its continuous development until it has come to be regarded as instinct in man.

According to Professor Ladd an instinct is defined, "as such impulsive activities as belong to all members of a class, and thus exhibit themselves, either at particular periods of uniformity in the development of the individual as a member of the species, or in the propagation and preservation of the species." Others define it as the faculty of acting in such a way as to produce certain ends, without foresight of the ends and without previous education in the performance. Specific instincts

may be classified according to the more social forms of the functioning of the mind, on which the welfare of each individual as a member of the race and of the race as an aggregate of the individuals is dependent. It must be further added in this connection that man, however well endowed he may be as an animal in the possession of instincts, may have them modified as the resultant of experience. Instinct, in other words, may be enlarged into a form of prescience that formulates a positive, rational trait as experience will render a certain mode of conduct. The social instinct, so-called, may be considered as the consummate of man's experience thru the past ages.

The evolution of human nature registered itself in man's physical organization; first in his brain and nervous system, and secondly in his whole bodily structure. All social energy is transmuted physical energy. The conversion of physical energy into social energy is inevitable, and it necessarily occasions those orderly changes in groupings and relationships that constitute development. Man in his adjustment to his environment had a radical change that altered his very physique and changed his sensual desires. By this process of physical application, there was generated in his vital make-up the functions that sought immediate and feasible assistance in the natural adherence to companionship in his equals. With this condition of the body in relation to its surroundings and the consciousness of a specific mission instinctively embedded in the mind, there came an overwhelming bodily arousal to self-preservation in the pursuit of its higher functioning. This grew in significance and vital importance as the value of life in its fuller reality was conceived. Along with the desire for continued life, there came thru experience the ability to make proper selection that augmented itself in successful self-preservation. Together, then, these two instinctive attributes of mankind, - self-preservation and power of selection, - opened the way for the larger possibilities of the human

family.

The chief organic result of social life among animals, was a more perfect organization of the individual brain and nervous system, and, in consequence, a noteworthy transformation in the character of the struggle for existence. Thenceforward intelligence, as Mr. Wallace has shown, counted for more than brute strength. It may be safely asserted that association was the cause that developed intelligence and the power to communicate and cooperate. Association of presence has its ground in feeling. The craving for companionship was brought about by the study of the organic unity in the individual. A consensus of action on the part of the individual self led to a comprehension of what constituted the ego as over against the multiple of which the part was a representative of the whole. This summation caused a reassertion of the personality as incomplete unless united with the living kind about it. A longing for the kind usurped the consciousness of kind in that absence was avoided and privacy became intolerant. With this new sensation on the part of the developing man, there came a willing selection of companions, and the self sacrifice of certain personal inclinations in behalf of the group. The outcome of this process of unification was the development of altruistic desires on the part of the sociably inclined individual. Pure mental reflection was the criterion that measured the constituency of any group.

With the union of the physical and psychical forces in the development of man from the lowest state of being non-social to his greatest longing in this day for companionship, certain tendencies have shown themselves and continue to manifest their further enlargement. There seems to be inherent in man the law of creation - progress- in everything that he devotes himself to. To stop is to go backwards, and advancement is the only satisfaction to the awakening mind and life. His

determination to adjust himself to his ever changing environment, caused certain discoveries and inventions to be made as time went on. Each new discovery and invention opened another avenue down which there appeared the possible attainment that eventually would culminate in his complete mastery, and which drew him on with an eternal disposition to crown his day with success. This desire for progress compelled an understanding of all the elements involved. Some were to be destroyed by the using; others to be adjusted by remaking the parts; others to be subjugated for servancy; and, others united-to for further endurance.

The consequent of the total past is included in the social endeavors of this time and the future possibilities. Whatever may be the conditions, physical or psychical, they will undoubtedly foster sociability as the zenith of effort in the days of the more desirable future. Man's greatest effort in this modern day that reveals his higher and better self, is fraught with altruism and self-sacrifice in behalf of others. His conception of a "better land" is that where sociability assumes the role. Harmony rests there because all men will be interested in each other for their greatest welfare. Not only will it be self-satisfaction but a total amalgamation in the social composition to the absolute disregard of individual recognition. The attainment of this end will be the endeavor of society in gaining the attention of the social unit to conceive and contemplate the things of the universe from the highest point of view. Man in himself to be the end and not a means to an end, and to be differentiated from all other animals and material objects as the consummate of earthly endeavor.

- II -

In the real world of nature animals generally are social. Of all the species of mammals and birds, comparatively few individuals lead isolated lives. Many even of the lower vertebrates are social, and a large proportion of invertebrate life goes on under conditions positively showing stages of association.

The societies of mammals that may be observed now, after centuries of gunpowder civilization, are but debris, as M. Kropotkin says, of the immense aggregations of old. In the mighty forests beyond the Alleghanies less than a century ago there was a teeming animal life that seems now almost incredible. Every kind subject to that latitude found abundant recourse to establish and manifest their peculiar actions as marks of differentiation. The pioneer hunters found broad roads thru the wilderness, worn by countless generations of bison. As they meandered hither and thither they left indelible marks of peculiar association. At the licks they saw the ground about them so trodden by herds of bison, elk, deer, and wolves, that "there was not as much grass left as would feed a sheep," and the game trails were like streets or the beaten roads around a city." They observed the black and gray squirrels gathering in immense companies to migrate over the mountain and river, and saw clouds of pigeons that hid the sun and broke down the branches on their roosting grounds as if a whirlwind had passed." Siberia, in like manner, when the Russians took possession of that wonderful land, was so densely peopled with gregarious animals of many kinds that its subjugation " was nothing but a hunting expedition which lasted for two hundred years."

And even now, after so much necessary and wanton destruction, there still roam over the vast plateau of central Asia great bands of wild horse wild donkeys, and wild camels. The steppes and Alpine tracts of Europe, and the mountain regions of the New World, are still the home of herds of deer

and antelopes, of gazelles and fallow deer, of wild goats and wild sheep.

On the flat lands of all the great continents there are still countless colonies of mice, ground squirrels, marmots and other rodents, and the colonies of beavers are not yet quite extinct. The forests of the lower latitudes of Asia and Africa are still the abode of numerous bands of elephants and rhinoceroses, and of numberless societies of monkeys. In the north the reindeer still aggregate in herds, and yet farther north survive herds of musk-oxen and countless bands of polar foxes. The coasts of the ocean are enlivened by flocks of seals, and its waters by shoals of sociable cetaceans. That some of the most powerful animals are singularly unsocial and ferocious, the carnivora for example, is an apparent contradiction to the foregoing action of most animals. But it may be doubted if the carnivora were always unsocial. It is at least possible that they are degenerates; and that in a more social life in former times, when their numbers were greater than they are now, they acquired the power and the cunning that made them able to live alone, and to maintain themselves against all foes.

It is very significant in this day that solitary confinement is not only repulsive but detrimental to most animals. If they are confined in anyway that changes their environment, it results in degeneration or bodily readjustment. Most of the tamed wild beasts of the field have lost their cunning, changed their appetites, and even the marks of differentiation. It is well illustrated in the hybrids of rather domesticated animals. Inbred liberty of action on the part of an animal, especially a carnivorous type, is a most precious condition to them. This liberty is satiated only in roaming and association with other like species. This may be said of all animals that come under more or less acute observation. Mr. Galton thus describes the behavior of the South African cattle of whom he had such good opportunity for observing. Although the ox has little affection

for, or interest in his fellows, he cannot endure even a momentary separation from the herd. If he be separated from it by stratagem or force, he exhibits every sign of mental agony, he strives with all his might to get back again, and when he succeeds, he plunges into the middle of the herd to bathe his whole body with the comforts of closest companionship.

The difficulty with the study of the pre-social conditions of man lies in the fact that there are no animals extant now of that character. They have all more or less been subject to change caused by natural conditions, want of food, migration, and association. However some social tendencies must have been instinctively inbred thru instant life in the very beginning of life. It is admitted that there is little or no intelligence in animals this day save that which comes from instinct and association. They have no imagination of a constructive character in this day of their greater development under the present conditions after having the composite of the past generations bred into their life, and besides lack the faculty of calculation in which experience and reason fashion the future life. Thus we may say, that since they have made nothing at all in positive advancement to elevate their own conditions as calculated from expediency, the early specimens certainly could not have possessed greater powers of creative faculties of expediency, than these now extant. We are positive that the increase of brains in power of perception and size has enhanced the rationality of animal life. In geological observation and research, it is explicitly proven that the development in the evolution of animal life has been from species with large bodies and small brains to another species with smaller bodies and larger brains. By this it may be easily conjectured that the prehistoric animal lacked many of the qualities of modern animal in its grasp of life. The survival of the fittest and natural selection has weeded out the less fit for the more fit.

Since we have no direct evidence to absolutely prove the unsocial condition of pre-historic animals, or to prove their social proclivities, nevertheless, more facts tend to indicate that they were gregarious. It can easily be surmised that they certainly possessed no intelligence that is now absent or wanting in the lower animals. Life in the animal has passed thru a process of evolution compatible with its environment. In like manner the instincts of animals are modified and directed by experience. No one could doubt the reality of a hen's experience after laying the first egg, and also after hatching out the first brood of chicks. She would henceforth have coupled with her instinctive propensities the assurance that her labor was not in vain. The first animals in the world needed association for their existence and growth, and must have had a sense of assurance correlated to their instinct of companionship. They needed this association for reproduction, enlargement, migration, pursuit of food, self-preservation, and higher evolution. As they developed upward through association, and only so have they ever shown development, their existence was modified to adjust itself to the new conditions arising from an increase of similar life about them. This process must have gone on till the most strikingly socialistic tendencies in the animals now extant have resulted that verge close on the human line of sociability.

When man made his appearance on earth in the dawn of time, we may be assured that he was not unsocial in his relation to the teeming life about him. How spontaneous this social response was on his part to the surrounding life about him cannot be ascertained. He possessed then as now certain social and anti-social characteristics. What part these played is not known due to the fact that our evidence is wholly deductive and conjectural. But it may be safely proposed that neither in savagery nor in civilization do men normally live in isolation. The wandering hordes

of Blackfellows in Australia, of Bushmen in Africa, of Fuegians at the extremity of South America, and of Arctic Highlanders in Greenland are small and unstable, but they are none the less groups, composed each of several families. In fact, only in civilization is safe and comfortable life possible to an isolated household, and there it is possible in appearance than in reality, because means of communication have annihilated distance. This could be ascertained with more certainty if ancient men had left more archaeological remains. Their conduct must be deducted from their natural propensities as they show themselves in experiences common to man.

The evidences that are found in relics, monuments, traditions, and history prove conclusively that man had social communication with his fellow beings. In the paleolithic remains there are profuse indications of social conditions. These fossiliferous remains, however, must suffer qualification for that time as they are not trustworthy in securing a genesis of activity on the part of ancient man. In a measure they indicate that he gathered with others of his fellow beings in festivities and mutual aggression programs. These scrap-piles of archaeological findings scattered along the shores of ancient seas have one minified and conjectured revelation, and that is they indicate that man was gregarious in his conduct but not manifestly social. In the erection of mounds and funeral piles, primitive man showed his interest in his fellow being. He regarded his life and death of importance to his own personal existence as it forced its mystery upon him. From his early musings on the subject have come the traditions that told of mutual interest and fellowship. It may be assumed as a postulate of this ancient conduct as voiced later in history, that man had a desire for communication of some sort and his association led to consideration of each other.

The discussion of this subject at this point turns naturally to a consideration of the relation that existed between primitive man whether the social manifestation was spontaneous or whether it was the product of deliberate calculation. This is the vital question of the whole thesis. Did man first show his social proclivities by response to instinct, or by cause of his intelligent conception of expediency? Of this we may be sure that he had no history or natural comprehension of what went before him as he came into the focus of dynamic creation. The adjustment to the life on the earth relative to the environment surrounding him, was experienced only as he conceived it thru his perceptive ability. With this truth in mind, it must be understood that not all man's conduct is the effect of thought and reason or premeditated effects from former experiences. He acts instinctively in many ways. Did he act sociably in the beginning from instinct? is the real question. This can be asserted, as voiced by Professor Giddings, that man always responds in his normal state to the consciousness of kind. When his fellow being hove in sight, did he have an inclination to meet him and continue with him? If former experience had not as yet a reality, what did call him to the side of his fellow being? Some say it was under the suasion of expediency due to some mutual defense or mutual aggression; others argue that it was an inborn desire to be sociable and travel together with his brother man. Whichever of these provoked him into association is mere conjecture after all. What is specifically true in this respect and worthy of all consideration, is, that under normal conditions, man is sociable from mere human gratification and does not cleave to isolation. He will find his social affinities and cohabit with them in pursuit of his highest anticipations.

Various reasons may be used as conjectural proofs of spontaneous sociability and these are hard to confute. In the first place, there is nothing irrational in the fact of a man having social inclinations, but the

rather is it true from our history that we have of its effect, that sociability is the only rational condition of mankind. When he seeks isolation entirely and continuously, it may be taken for granted that he is out of harmony with his norm in life. Was he unnormal in the beginning is to be questioned seriously. There certainly could not have been anything that should have rendered him insane as the beginning of sanity. Today if he refuses to mix with his fellow being, he is tinged with insanity. Yesterday in time, he must have been more rational because of his limited possibility of declaring his irrationality. He had not degenerated into some of the conditions that savagery and barbarism has for its identity! in this modern hour, but had an unalloyed attitude toward all things in which man was to ultimately crown his existence. His place in the beginning was fraught with those expression of undeveloped desires and inate ambitions. When the circumstance arose to arouse these qualities they naturally came into realized activity that differentiated him from all of the animal world.

It must be granted that to fully estimate this instinct of sociability in its state free from the modifying influences of conditions and past experience, is a most difficult matter. More so on the part of man than of the animal lower than he, is the effect of experience felt and considered. His future acts whether willed or instinctively proposed have the trying mordant of experience to alter or condone their intents. Thus one can realize how uncertain would be the attempt to trace back to its first action the social instinct. However, it started somewhere in the far past and that contemporaneously with the history of man. Whether it was accident that forced the conclusion of sociability upon him or no, the fact remains that he must have had a posit born with him of social values else he never would have been attracted so completely as he was to this active relation with his fellow man. Our perception as it comes in

the form of attention arrested has for its cause the inner posit of some innate desire or past experience. He is not attracted to any particular phase of existence or object unless there is something that responds within him to the outer attraction or stimulation. So, if a man once came in contact with his fellow, what called him to seek him again? Was it instinct aroused? or was it the thought of expediency?. If so, whence came this thought of expediency since he had no past experience? Surely, there was some definite knowledge that effected his entire life and gave him a sense of satisfaction when in company with another of his own kind. He must have longed for it and knew when it came that it satisfied this peculiar inclination to sociability.

Now, on the other hand, arguing purely from a physical standpoint there have been doubtless other instincts that necessarily had to be and these worked cooperatively with the social inclinations. The want of food and protection from the elements and danger in general, the demand of reproduction and the prolongation of infancy in motherhood, and climatic influences, effected the life very specifically and moulded it in relation to the most perfect adjustment to these conditions. As these outer causes effected the life of the ancient man, he of necessity sought every means to fortify himself in protection for self-preservation. Thus thru instinct he sought his counterpart and affinity first to satisfy his inner demands and inclinations, and secondly to foster his new desires and gain his higher ambition. Food could be better secured thru co-operation with his fellow being and better disposed of by mutual advice in respect to each one's experience. This need of sustenance caused him to migrate hither and thither as to feasibility of obtaining it. This migration led to contact with other conditions and other men that either defeated their endeavors or was used for final and better adjustment as they absorbed the new conditions. Always it was found that the conquering horde married the

women of the defeated one. In this comingling the better qualities were preserved and enlarged into greater usefulness. The maternity was becoming to be more delicately recognized and protected because of the strength and jealousy of the group. As men grew into more definite consideration of themselves, infancy was prolonged. This led to the cultivation of the finer sensibilities of man and woman which aroused the better type of sociability. This though was again modified by conditions of climate. In the warmer climate reproduction was enhanced by less danger from prevailing conditions and took less to rear the child as to food and raiment, while in the more northerly sections where there was winter, it was a matter of generating a hardier class because of the elements of nature to contend with. These conditions consequently led to division and reabsorption as the more hardy class overcame the weaker. This separation and unification developed the primitive man into a social existence that had ethical considerations for each other and respected the things of greater utility.

As these hordes were migrating hither and yon, they were forming certain social units that have the genesis of society in their conception. It appears that an aggregation of human beings may be a consequence of either of two processes or of both combined. The place and the extent of the aggregation are determined by external conditions, as has been shown; but the aggregation itself is caused by birth or by congregation. The group may be made up of those descendants of a single individual, pair, or family, that have not yet separated. Or it may have assembled from many quarters near and far, - an aggregation first of strangers, drawn or driven together by some powerful attraction or pressure.

For many centuries, says Professor Giddings, the first of these two possibilities found expression in political philosophy in the patriarchal theory. The second might have been made the basis of the doctrine of the

social contract, but was not. Neither Hobbes, nor Locke, nor Rousseau seems to have doubted that the "state of nature" in which men were supposed to have lived before political covenants were thought of, was an aliding in propinquity, though not in love, of the descendants of a first father. Nor has social theory in later years been much disposed to question the sufficiency of a genealogical explanation of social origin. This is not remarkable. The tribes and nations of men have commonly accounted for their own beginnings in that way. The myth of the ancient omnipotence of the patriarchal family has been dissolved, to be sure, by the discoveries of Bachofen, Morgan, McLennan, and others, a first ancestress, or a feminine clan, is quite as good as a first father.

Some degree of aggregation is the indispensable condition to the evolution of society. That there may be communication, mutual aid, and companionship, there must be propinquity and contact. This has been shown in the evidences intact and the modern attitude of man in relation to his fellow beings. We have first, in the evolution of the socialistic movement, a perception or conception of the social idea, and this finally assumes the ideal of growing society. How this grew, reformed, and changed into a more composite whole is the history of mankind.

In general, these wandering hordes assumed some definite outlines of existence that contact necessitated. The relations assumed were for the most part from birth on the maternal side, as generally agreed by all students of primitive races. Usually, the family comprised the mother with her children. The role of the husband and father is that of a perpetual guest possessing little right if any over property or person; while the several families of sisters, i.e., the daughters of the same mother, form a clan of which the mother or elderwoman is the lawgiver and her eldest brother the chief or executive. Commonly several such clans coexisted and were united on the basis of real or assumed sisterhood of the

elderwomen or on some other basis connected in some way with kinship; and the union constitutes a tribe in the specific sense of the term. Ordinarily the tribe is perpetuated by marital regulations; mating is usually prescribed within the clan, which thereby becomes exogamous, and prescribed within the tribe, which is thereby rendered endogamous, and in more primitive societies, such as that of the Australian natives and that of certain American aborigines, the laws are complex and restrict intermarriage to certain clans and even to a certain order within the clans. While the elderwomen remain lawgivers in the tribe as in the clan, the larger organization requires enlarged executive powers, which are usually vested in elder brothers of the matrons, so that the control is measurably or wholly avuncular. In a still further enlargement of the group by multiplication of families the chiefs assumed larger prerogatives, and their power did rise above the kinship bonds and even became hereditary, so that a reigning clan was established. In the somewhat more advanced culture commonly called barbarism the family and tribal relations underwent a change; paternity was recognized and kinship was traced in male lines; and the father assumed control of the property and person, exercised authority not only over his children, but over his wife and wives. This state is that of patriarchy with its concomitants of enslavement and polygamy. In this patriarchial condition the group of closely related families formed a gens, while the less closely related gentes were usually organized in a tribe under a common chieftaincy. The organization was perpetuated partly by means of property regulations, while the chiefship was determined by various ways; yet the fundamental idea of the social organization or law remained that of kinship or consanguinity, either real or assumed. The chief function of the tribe was military in respect to its formation, while that of the clan was juristic. This classification must be considered in contradistinction to the later formation that has

geographical entity.

From the development of the social faculty which can be assumed at this stage in our discussion, there comes the conviction that, though man has both social and anti-social inclinations, an inborn disposition to amalgamate his life in the interdependence of all rational existence. His response to assimilate his life in the fusion of a composite society of his kind has had a quick and even spontaneous awakening in every part of the known world as association became part of his life in that vicinity. Nowhere under normal condition do we find an instance of determinate isolation. Whenever that was intimated, it was merely thru abnormal conditions resulting from premeditated ignorance of the consequence from association, or the mere fact of his inability to differentiate between that which would help him and that which would hinder him in his endeavors. Like as a young child classifies all outside interference with his wishes and endeavors as detrimental whether it come from a hurtful means or from the mother herself. Ere he be able to distinguish the destructful object from the restraining hand of the mother as she forcible interferes, there must come some definite experience that insinuates its effect upon the child. Thus this primitive man may have shown some very anti-social expressions, yet they were only in the beginning of his larger development. His ultimate actions and longing vouch for this statement. On the other hand, a certain hesitancy might be notice on the part of this man-child to associate due to his inability to express himself. When this was effected, it only showed the more the desire of man to be sociable, and never was used for any unsociable endeavor, as he developed his means of communication. Withal, we may pass on to the more positive proof the development of the social inclination, and see its natural application as it grew out of circumstances, as a mirror that revealed the real man, and the institutions of social character that fostered his best qualities and gave him the greatest satisfaction in respect to his life.

The most ancient institution in society is the family. It has existed since time immemorial. The whole history of mankind is interwoven into a sequence with a genealogical trend thru the continuity of the family. No phase of its existence has escaped the moulding effect of the influence of the family life. In proportion as man has lived in relation to his intelligence and environment, he has had some form of group life that has fostered the instinct of home and society. As then, this institution has always had an effective place in the development of man, it also has been the depository of the social nucleus. If the direction of mankind in its unfoldment of life can in the least be ascertained, it certainly finds solution in the tendencies of family grouping. The family has been the center about which the race has gathered in the attempt to cultivate those faculties and attributes that foster self-preservation and social distinction.

There are no means of certainly determining the character of the primitive human family. The geological record does not reveal it, and, as has already been pointed out, we cannot be sure that the lowest savage societies of the present day reproduce all the features of primitive communities. Living in more favorable environments than those of the lowest hordes of today, primitive men were probably often massed in relatively large bands, and their cohabiting relations may therefore have been even more irregular than those of any existing tribe or horde. But there is at least a reasonable presumption that the family of the primitive man was an intermediate development between the family of the highest animals and that of the lowest living men. If so, it was a simple pairing family easily dissolved and perhaps rarely lasting for life. This form however indefinite was the effect of the social mind acting on spontaneous forms of alliance. The result was the embryonic family life.

There have been many theories proposed by very able scholars as to the early formation of the family whether it was a state of promiscuity or temporary monogamy. It is held at the present time in part that the family in some form did always exist but how it began and continued in primitive times is the question. Those that hold that it was always a family organization have given it the preferment in relation to the other institutions as the universal and original group out of which they have developed. On the other hand those that held the promiscuity theory, have contended that there was an evolution out of chaos, as it were, in the hordes to temporary pairing then patriarchy and finally monogamous marriage.

Mr. L. H. Morgan in his "Ancient Society" admits that historical proofs for promiscuity are wanting but he rests his case on conjecture from the best evidence he could secure. In the development of the family the consanguineous phase was deducted from the Malayan system of designating relationships. This also implied interrelations with kin only. It presupposes marriage in some form between brother and sister in groups. In the next place, the Punaluan Family was deduced from the Turanian system in which a marked division occurred in the relations of the family groups. Brothers and sisters married each other wives and husbands but designated their children according as to whether they were of the brother or sister with respect to being son or daughter, or nephew or nieces. Thus a separation was begun that had thru a series of changes in the kinship relation finally grown into more positive relations thru forms of marriage as polyandry and polygamy.

Mr. J. F. McLennan in his "Primitive Marriage" accepts the hypothesis of primitive promiscuity and develops from that the family life unto the more permanent forms. He states certain traditions, statements of ancient historians, and assertions of travellers as conclusive evidence of this heterogeneous state in primordial life. The basis of his argument

rests upon the inference from the system of kinship thru females. This is maintained presupposes for its explanation a state of promiscuity in which the paternity of children is uncertain. The process of union was affected thru certain prevailing conditions that menaced human life in that early stage. The suffering engendered thru hard states of livelihood led to female infanticide as they proved of little value in the furtherance of tribal existence, and only males were spared to develop sustenance. With this there came a form of polyandry in which the males assumed the responsibility in a group to support one or more females. The result of this condition led to wife-stealing and exogamy. As various stocks, so-called, in the tribe were generated out of this diversified method of marriage, a marriage was permitted within the tribe between these orders of families as a later development. Thus he carries the family forward thru this genesis until we have the ordered society that has respect and modesty of conduct.

But all this high-spun theorizing has been severely criticised by as prominent investigators as the former authorities who affirm it. They are criticised in respect to alleged historical evidence, and with due regard to the conjectural inferences. Many of the instances quoted of promiscuity are merely cases of laxity of marriage relations and degeneration of the tribe. If they are viewed from the conditions now existing among certain tribes of low order in the social scale, it will be found that jealousy would hinder any miscellaneous conduct, and a certain strictness would be found in respect to marriage relations. The facts are that where such promiscuity reigned, there it was found to be the results of pernicious influences inculcated thru demoralization.

In regard to the other theories of the matriarchal system and female infanticide and polyandry, it may be as well criticised because of the uncertainty of the data in hand, and the localization of these features only to certain part of the world. The matriarchal system did not prevail

among all peoples, and where it is found it does not presuppose promiscuity. There are various reasons for naming children after the mother as argued in defence of this notion. Either it might be because of the closeness of relation between mother and child, and with regard to formation of clans. Thus the infanticide and polyandry may be considered as respective of the conditions that faced the tribe practicing these unwholesome methods of living. They were not practiced generally, only where war and destitution had effect on the tribe. The wife-stealing may be considered in the way it would affect the losing tribe and their likelihood of raising women for other tribes. The truth of the matter lies in that this robbery was only the consequent of war. The exogamy is the only possible part tenable in the foregoing theory of wife-stealing; this could have arisen as consequent on the ability of the pursuer as to his fitness to obtain a wife.

The most substantial basis of marriage and that practiced by all tribes of ancient date in their best conception of relative relations to each other is monogamous union. It is regarded not as a consequent of former promiscuity but the first in all the social endeavor of man to perpetuate his generation on the earth. When polyandry and polygyny were practiced, it was either due to excess of men and poverty, or to an excess of women and wealth. In the normal state, and that especially whereby man was able to advance in the evolution of his career, was a union of two in which were generated the highest sentiment of human virtue and goodness. Monogamy elevated and refined the feeling associated with marriage, and raised the social position of woman with the more careful training of the young. It also created an intense industrial activity on the part of man and a maternal care on the part of the woman. Above all it was the best method by which the welfare of society was kept intact and increased in stability out of which the highest social possibilities were obtainable.

As the family began to grow in prominence and all the various duties of paternal and maternal rights were being fostered in this close communion, there grew up with it the religious as well as the political welfare of the group. To the father in most cases fell the sovereign power to govern and control the immediate as well as the distant relatives. In his name could life and death be dispensed with, and the property secured for the family. This varied in some forms as to the different localities in which these early families existed. When they migrated hither and thither, it was always with the father or elder son in command. He was the power and inspiration about which the whole family, now probably grown into a clan, centered and submitted. This developed a centralization of life and habit that had the social attitude in the respect of consideration for others always intact. Travel where they would they always resumed the community life in which they were reared. As one of these miniature tribes would meet another and subjugate them if not unite with them in some expedition, they would intermarry and so the stronger tribe would eventually absorb the weaker. The weaker one always was in that condition either thru lack of discipline or mostly thru lack of definite association. However, it became quite general that the dispersion of tribes over the earth's surface was the result of social units in the form of family-clans migrating in juxtaposition and centering about a head as father or elder brother.

This process of migration either for sustenance or aggression enlarged the outlook for the constituents in two ways. First, it developed in them a certain loyalty to their chief in respect to their continuous migration. They realized that to stay together was to strengthen their power to get food and conquer the enemy. Whenever they were separated from their clan or tribe, it would put their lives in jeopardy and so weaken all the members the same. As they thus hung together they developed an appreciation for each other and created a more feasible means of

communication out of which the greater expression of their personal wants and feeling were interchanged. With this enlargement of local needs, there came the establishment of more permanent institutions. Secondly, as they came in contact with other physical conditions of the country at large, they naturally absorbed the effect and modified their living accordingly. The other tribes that they met or overtook were thrown in their focus along with their peculiar development or lack of it, and which increased their knowledge of human existence and the respect of human life, until they were able either thru amalgamation or subjugation to emplant the surviving capabilities that eventually developed into the social order of state. With the coming of the state, there came the stability of tribes and the nomadic tribes were driven off to the less favorable portions of the earth.

There are a number of theories afloat regarding the formation of the state as a geographical entity as following upon the migrations of the various tribes. Some treat it as springing from instinctive political tendencies in human nature, but this is rather superficial as there is more reason to believe that it sprung from a consideration of expediency than from political sense of cooperation. Then there is the suggestion made that it was the result of coercion. This theory is very local and has reference only to a few tribal agreements to effect a state. In other quarters it seems to have been from a matter of agreement solely as a contract that came about from war and internal disorder. All these have a measure of truth in them and bear with certain specific conditions but on the whole it must be assumed that it was simply the enlargement of the family as they settled down in some section for more permanent growth and personal security. While thus located it can easily be surmised from patriarchial beginnings there grew out of the enlargement of the family a multiplied authority in which more were interested to establish order and good government for the benefit of all.

Ancient society was organized upon the basis of kindred- blood relationship - and not upon the possession of a common territory. Now, the individual is the unit, and is responsible to the state alone. Then, the kindred was the unit, and a wide system of group responsibility prevailed. A man was responsible to his kindred, gens, his phratry, tribe, and tribal confederacy, if this last existed. So marked was this social relation that the broadest altruism reigned among the constituents. A marked example of this is found among the Semitic peoples, and especially in the history of the Hebrews. The nation was the moral force as a unit of existence. Their personal relation to it were established thru kinship. Each individual was lost in the larger amalgamation where the unit's personality was blended in the state. It moved about in those primitive migrations as one body with one common interest. Wherever they tarried for the space of anytime, there the state existed irrespective of geographical entity.

This wandering condition could not last. Many tribes here and there were growing in numbers and power which demanded certain liberty and territory for existence. They became so great in numbers that it was utterly impossible to travel together as a whole since the internal relations could not be controlled as order and the securing of food. Then the offensive attitude involved the whole tribe which necessitated the entire group being in close relation to each other for their strength lay in union. On the other hand, the development of the tribe was centered about certain local condition that taught them thru experience that the continued strength and endurance was in maintaining that position. It may have been a fertility of soil, good water and abundant, food and fur-bearing animals, climate, and natural defensive properties that attracted the migrator. In consequence thereof we have those ancient tribes developing into a stable and permanent peoples with a definite

geographical location.

With the continuance of a tribe for a certain time in a place that secured them peace from their enemies and sustenance to live upon, there eventually came about a certain education in the bettering of their circumstances. This education assumed a twofold aspect. In the first place, it concerned the using of the material in hand. As they continued to experience over and over again the sight of the various plants and food-stuffs with the changing of the seasons, there came a certain forethought regarding the future. They commenced to regard certain materials with respect to price and enduring value. A regulation of conduct followed in respect to these articles. In this respect then in view of the valuation in reference to time, we have the real beginning of civilization, for the fact is that the savage has no thought of the future that would regulate his present conduct. Further then in the second place, this continuance in one place produced a cooperative movement in which the regard for others was highly important. There came the allotment of food, the division of the land, the order of work and study, the state and military obligations, and the moral and religious duties that needed settlement on a basis of equity. However crude they may have settled these matters under their limited scope of experience and knowledge, it nevertheless, provoked in them the development and fostering of the social faculties in man. It was indelible stamped in their past experience that as in programs of aggression there was the necessity of group relations, so in the development of industrial and educational interests, cooperation was absolutely necessary.

Notwithstanding, however all the suggestive and effective values of the foregoing in the making of sociability among men to regard each others rights and cooperatively work together for their greatest interest both personally and collectively, it must be considered that religion

is the greatest and most powerful force that brings out of man the latent qualities and helps to perpetuate them as living realities in the lives of men. How it originated would be out of the realm of this paper, but much in recognition as the most potent force in the lives of all mankind. If it were questioned how morality began when the reaction of paying tribute to some outside superior power in the event that it would help to supplant human weakness in face of its struggles for livelihood, there is room here for candid discussion. The effect of religion is the point at issue. What has it done as a force in life? is the question. Has it fostered the social instinct and developed it into the high conception that is now held in the minds of men? What has it done for the united growth of man in regard first for his own personality and then the attitude toward social composition? We shall see.

Taking morality as the finest fruit of religion in that respect where there is due regard to life and its attending relations, what has been the effect? Did men from the point of mere developed calculation desist to take each other's life? or was there some other outside force that interfered? Gilbert Chesterton affirms from his acute observation that it was due wholly to outside religious interference. Two men met in that time of long ago, and laid off a plot of ground or some fetish upon and about which there was particular sacred influences cast, and because of it resolved that life was sacred while in connection with it. Thus, as necessity demanded it, there grew an enlargement of this sort of geographical and concrete material that had particular religious association until the whole scope of the tribal life was held in respect and called for protection. Not only did it protect life but also created a positing of personal attributes outside the individual character in some object that was classified as a god or the like. It was not in the other individual that they posited these personal characteristics but in

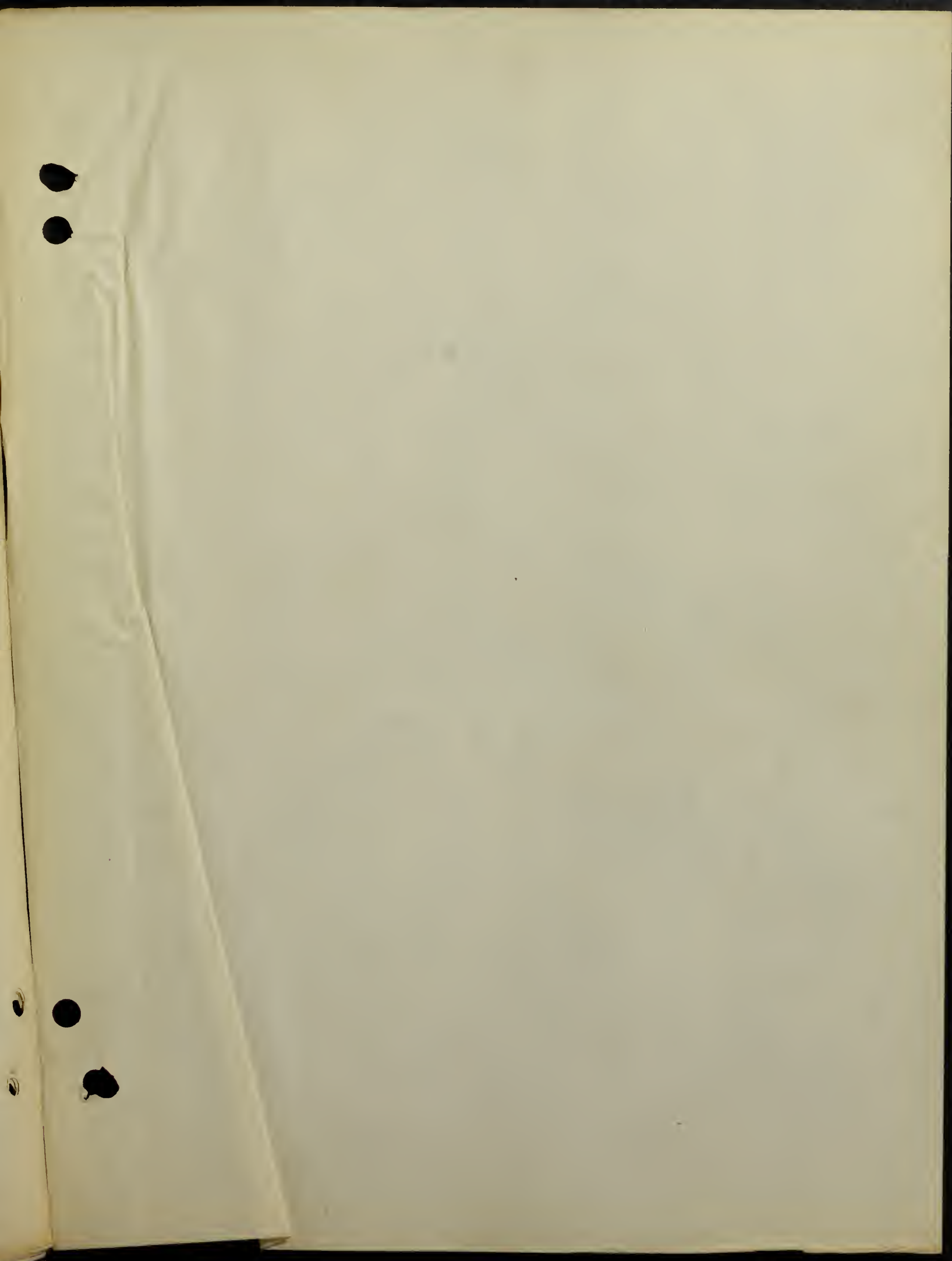
the static objects about them. Each individual was a competitor in the race of life, and in the thought of the primitive man, man was classed with any detrimental force that curtailed his liberty of action. Thus whatever overture was made to the other individual by one was merely a submission and not a compromise. But, in the objects selected to receive the certain attributed qualities from the individual, there was put the characteristics that would at first, at least, result in personal benefit and later in community good. This object could be disposed of and replaced by a more agreeable one. In this way better qualities were attached until it attracted others as a very beneficial fetish, and they would as a consequence make obeisance to the same. This led to a compromise of relations and a respect for each other in a religious sense which has always been the best in all religions in relation to the state of existence in which it was found. The cultivation of the religious devotion to this higher power, so thought, wrought out the ethical pre-eminence of social equilibrium.

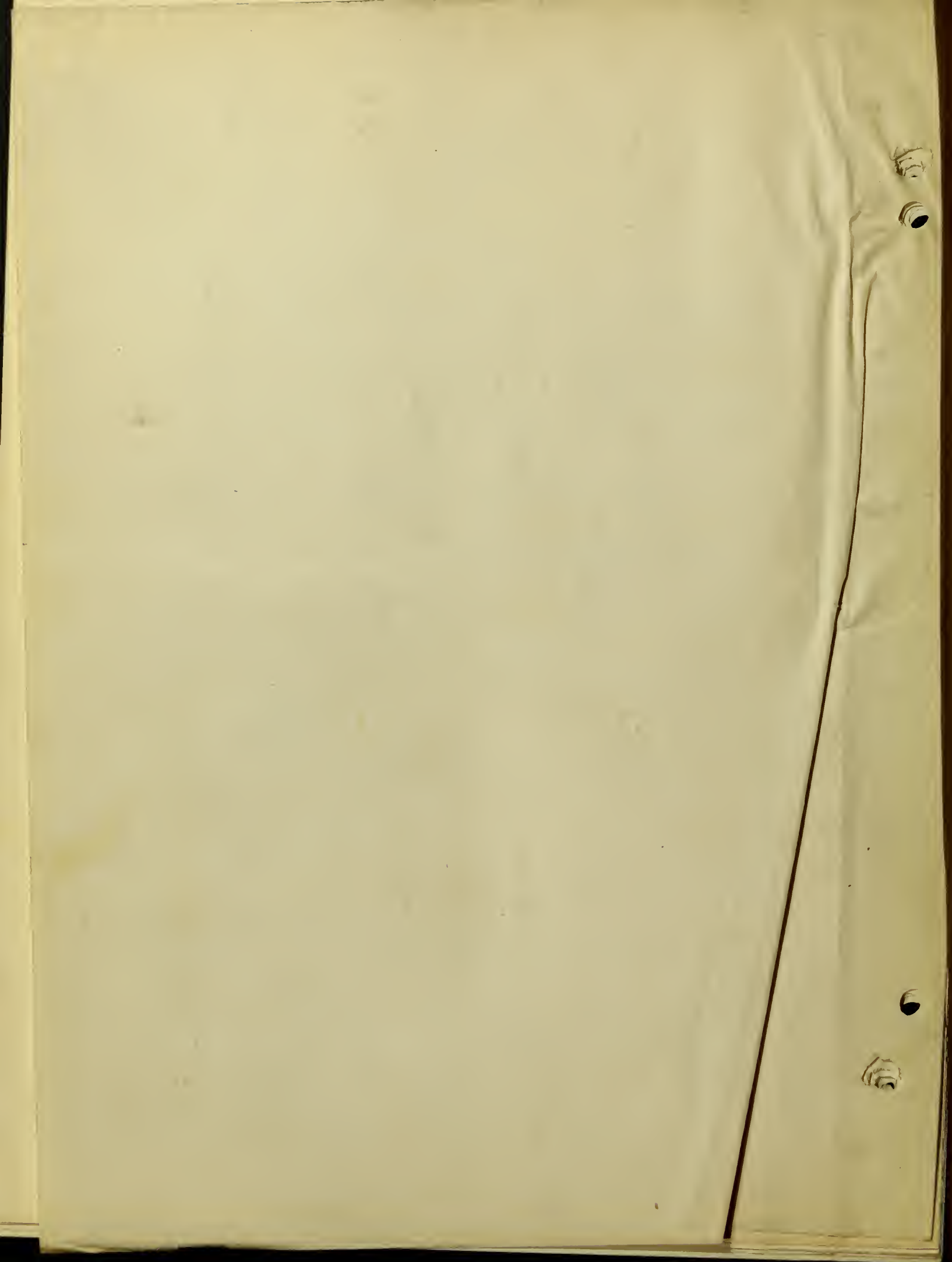
Thus the evolution of the social instinct has marked the history of mankind from the beginning of its spiritual history until the present time. It may be thought a necessity or a natural tendency, yet, primitive man began to be social according as circumstances afforded opportunity for his intermingling with his fellow beings. This intercommunication was productive of centralized interests which had qualities of perpetuation from one generation to another. To the oncoming generation there was contributed the wisdom of united efforts in home-making, food-gathering, migration, and the means of aggression. As the arts of communication were developed this information became broadcast in scope, and easily obtainable to the posterity while still very young in age. Thus there came not only a need and respect for those living at the time but a reverence for those who had gone before even to regarding their word

and deed as authoritative. With this connective association that reached over the life of man present and past, there came an increased altruistic attitude that finally moulded itself into law and love.

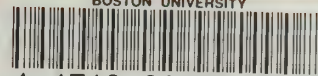
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